



Witches Character in Chinese Classic Novels in Medieval Vietnam Legends

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Abstract

Witches (female ghosts) are characters that appear frequently in medieval Vietnamese legends. Its origins are in folk tales. In fairy tales, female ghost characters often have beautiful, intelligent, and active characteristics in love stories. In relations with earthly people, witches sometimes cause harm, sometimes they are a helping force. Legendary writers created this type of character to reflect the world of human consciousness such as: crime, lust, dreams of free love, resistance to power.

I. INTRODUCTION

The Vietnamese dictionary (edited by Hoang Phe) defines ghost as "the dead person, who belongs to the underworld", "the apparition of the dead, according to superstition"; and demons are "imaginary animals in the underworld, strange and fierce in shape, often appearing to harass and harm people, according to legend". This is the oldest way of calling VN folk when referring to the soul of the dead.

In Vietnam, the earliest document referring to the demon image is Folk Tales. Linh Nam Chic Quai is a book recording legends and folk tales, "appearing very early, probably from the Tran Dynasty". Accordingly, some folk tales have ghostly elves images. Lac Long Quan, before meeting Au Co, helped people eliminate other demons such as Ngu Tinh, Jupiter, Ho Tinh, ... to save the people. In this book, Tales of the Golden Turtle, the image of the god Kim Quy helps An Duong Vuong to destroy the chickens to build Co Loa Thanh.

Legendary Chinese novels inherit the concept of the Devil already in the concept and folk beliefs, thereby building a system of demonic characters, along with elements belonging to the world. the demonic world, and at the same time infusing it with new and contemporary connotations. Many female characters in legends are

carefully described about life after death with elements such as: what is the form of existence after death, where does the soul reside? How does the soul interfere in current social life?

The ghost and its world in legendary novels also have their own characteristics compared to the devil image in general such as: female ghosts are often associated with the category of love and affection; female ghosts are depicted with a special attachment to the water world; In some cases, female ghosts are also deified. All of these characteristics are related to contemporary Vietnamese cultural, ethical and social conceptions.

II. MAJOR FINDINGS

3.1. STATISTICS OF THE APPEARANCE OF WOMEN IN THE TRADITIONAL STORY

In Vietnamese traditional Chinese novels, there are a number of characters that exist in two types, such as the character of Lieh Nu, who after death exists in the form of souls in the human world (in the case of Vu Nuong, Le Nuong, Bich Chau). For these characters, we classify them based on their most prominent characteristics, so we still classify them as Lies instead of Witches. Legendary works with female ghost characters are listed in the table below.

Vol name	Story name	Character name
Truyện kì mạn lục (Man luc legend)	Chuyện cây gạo	Nhi Khanh
	Chuyện kì ngộ ở trại Tây (strange story in West camp)	
	Chuyện nghiệp oan của Đào thị (The story of Dao thi)	Đào Hàn Than
	Chuyện yêu quái ở Xương Giang (Monster story in Xuong Giang)	Thị Nghi
Lan Trì kiến văn lục	Tháp Báo Ân (Tower)	Witches Nguyễn
	Ma cổ thụ (Tree ghost)	No name
	Quan thượng thư họ Đỗ (high Priest Do)	
Tang thương ngẫu lục	Sông Dục	
	Ma Đồng Xuân	
	Mr Võ Công Trấn	
	Mr Nguyễn Trọng Thường	Bà phu nhân ở Hồ Động Đình (Lady in Ho Dong Dinh)
Truyện kí trích lục (Quoted story)	Bạc hạnh tử story	
	Cúc hoa tình story	

The above statistics show that, Legend has the most appearance of female ghost characters: 4/20 stories have the appearance of female ghost characters. Mourning random witches appear in 3 stories; The story is an extract of 2 stories; Lan Tri has a story about the appearance of female ghosts. Although the number of stories with female ghost characters compared to other types of characters accounts for a small proportion, their regular appearance in many stories in different time periods. It shows that ghosts are The type of character always receives the constructive attention of the legendary creators.

3.2. CHARACTERISTICS OF THE WOMAN IN THE TRADITIONAL STORY

3.2.1. How to call female ghosts

In legendary novels, female ghost (witches) characters are called by various names depending on the situation in which they appear. We divide character names into groups: groups of names with positive connotations and groups of names with negative connotations.

First, the group of names has positive connotations.

Before revealing their identities, ghosts often appear as beautiful ladies, so the way the author calls them names also corresponds to the "role" of a beauty. Common names are:

The girl, the beauty, her. Witches are also called by the names of flowers, Willow, Peach with the meaning of beauty. For example, In The Story of the Rice Tree, the author called her name as follows: "On the way, he often met a beautiful girl [...] He glanced at her and saw that she was a wonderful beauty", and similarly. Thus, in "A miracle in the West camp" the author writes: "Day by day, I often see two girls standing inside the fallen wall smiling and laughing".

Second, the group of names with negative connotations

After the female character revealed her full identity as a witch, they were identified by different names, most of which were negative names. The character Nhi Khanh in the Tale of the Rice Tree: "She, Nhi Khanh, a man, a boy and a girl, like a demon, a lewd demon, an unclean species". In addition to neutral words, the author also uses a name to express the character's evil character: the lewd demon, and the attitude to evaluate it: the unclean species. In Dao Thi's Unjust Karma Story, the heroine Han Than is called by her name or by words such as: monster, corpse, golden snake. The character Thi Nghi in the story The Monster in Xuong Giang is called by the words: Soul Thi Nghi, pile of white bones, evil demon, fresh blood island, girl. Especially in the story of the West Camp, the female ghost, after appearing

with her real identity, is still called "She", in addition to having no other identifiers, proving that the author's assessment attitude is not too strict.

The way to identify the female ghost character In Legend of Man Luc has a remarkable point in that, the female ghost character in many stories is considered to have the same nature as "demon" (like demon, lustful name) and "evil love". " (demons, evil spirits) are objects that cause harm to people's lives and are against morality. Some ways to express the strange nature of the female ghost character create a feeling of horror for the reader such as: corpse, golden snake, pile of white bones, fresh blood ball.

However, there are exceptions such as in The Tale of the West Camp. The female characters, after revealing their full identity as a ghost, are still respected by the male lead, so they are still respectfully called "two girls", "flower souls".

3.2.2. Age, Appearance of the Witch character

The appearance of the Witch character is also described depending on each stage they appear in the story. During the period when their true identity was hidden, the ghosts were all described with the common characteristic of being young, beautiful, beautiful, and cultured girls. In The Story of the Rice Tree, Nhi Khanh is described as "a beautiful girl". Monster story in Xuong Giang: a girl with beauty. Dao Han Than in Dao Thi's Unjust Karma is described as "youthful, splendid beauty". The female ghost in the story "Tower of Bao An" by Lan Tri Kien Van Luc is also "a very beautiful girl". "full face, looking under the light is still a beauty".

"Crysanthemum quintessence" tells the story of a man named Do Sinh in Son Nam, who is rich but lives frugally, and loves chrysanthemums very much. Every day, Do takes care of chrysanthemums very carefully. Unfortunately, Do and his wife broke up, in the sadness of wanting to become a monk, Do met a beautiful young woman. Through conversation, he was told by herself that she was a "ghost in the West Mountain", later she added that she was "not a human, but the essence of the chrysanthemum". The two lived together as husband and wife, but when Do wanted to have children, the witch disappeared. The female ghost in the story is also described as a beautiful girl, "beautiful like Tay Thi", "brilliant like a fairy coming to earth". The female ghost Thi Anh in "Bac Hanh death story" of the collection of Tales from the period before becoming a ghost is also described as a young, beautiful and charming girl "The neighbor's house has a daughter named Thi Anh. , the age has just put the brooch, has beauty, is unmarried".

The story "Mr. Nguyen Trong Thuong" tells the story of Mr. Nguyen Trong Thuong, when he was about 18 years old, he went far away to study. One night he dreamed that a beautiful woman brought tea and fruit to him, and talked intimately with him.

After her identity was revealed, the witch was pictured with a strange, deformed, terrifying feeling. In Moc Mien Thu Truyen, after leading Trinh Trung Ngo to the place where his coffin was hidden, Nhi Khanh appeared as a dead body with a stench in the coffin: "Sometimes there is a wind blowing, he glimpses it. an unpleasant rotten smell." Later, the Witch Nhi Khanh (along with the ghost of her lover, Trinh Trung Ngo) was described as a "naked body" demon in the dark. In the story of the Xuong Giang demon, the female ghost Thi Nghi, after being infected with the Taoist's charm, immediately appeared in her original form as "a pile of white bones". In Dao Thi's story, the ghost of Dao Han Than turned into a "snake" and reincarnated into the house of Wei Nhuoc Chan, after being punished by the Taoist, "it was immediately crushed to ashes".

3.2.3. Language, Actions of female ghost characters

In "Truyen Ky Man Luc", the actions of the female ghost character are also described very carefully by Nguyen Du. Before their identity was revealed, the female ghost characters were often depicted as young girls, some of them were rich and educated young ladies, so their actions were also meek and polite. ceremonial, cultural. In Truyen Ky Man Luc - Moc Mien Thu Truyen, Nhi Khanh is described with the following actions: leaning on the railing to play the lute, lamenting that there is no one to listen to, when Trung Ngo appeared, he was "started" ", frowning when asked about his family. And in the story of the West Camp, the girls are described as: shy, like a jade next to gold, writing poetry, leaving early, coming at night, bowing, talking, spreading mats, lighting lamps, peeling cakes, pouring wine, ca, sobbing. The character Dao Han Than in Dao Thi's Unjust Karma Story is described with actions: Speaking, writing, and getting angry. Nhi Khanh's character in "Xuong Giang demon monster green" also performed excellently in the role of a lady who suffered injustice: she "closed", "crying", "wiping tears", polite and small. Lightly, when returning to be the wife of a mandarin with the Hoang family, his gestures are in accordance with religion and speech, and he knows how to choose his words.

On the other hand, the witch's language and actions also display thorny, mischievous, and stony features. They are also tough to not let others easily bully.

The female ghost character is Dao Han Than, after being beaten by the wife of the Hanh mandarin, Wei Ruo Chan, sold all the gold and jade flower brooches to get money for revenge from assassins.

Witches always have a foreshadowing, calculating for their actions. After the assassin confessed that Dao Thi was the one who hired him to assassinate the Wei Ruochen family, Dao Han Than disguised himself to escape the arrest of the Wei family. She "shaved her head, wore a brown dress, and

hid at Phat Tich temple. At this temple for a while, when she knew her identity was in danger of being exposed, she "escaped the temple at night".

Sometimes they play tricks to improvise any dangerous situation. "Xuong Giang demon green" describes: while the Taoist priest was trying to cure the man who was possessed by a ghost, a mandarin with the surname Hoang, the witch broke the Taoist's water bottle with a stick and scolded: Illusory guy What kind of art is here to separate my husband and wife, and separate my house? This is how the witch distracts her so that the Taoist can't interfere with her.

3.2.4. Female ghost character personality

The character's character is not pure. Each female witch has her own distinct personality. We generalize the typical personality types of female ghost characters into two categories as follows.

The female ghost character is often described as an open, loyal, wholehearted person in love. This type of character also has a liberal idea of love but is not overly liberal. They dare to give everything in love from body to soul. The story "Bao An Tower" describes: "that night, the bachelor and the girl had intercourse with each other, passionate love". She is ready to dedicate herself to the one she loves. Moreover, she is also a sensitive person. She worries about her gravely ill identity. It was the worry about her low status, being shunned by society that made her illness worse and she died. Unlike the stories mentioned above, the witch in this story is described as having an unfortunate fate, but as a completely good person and has noble qualities in love. When her lover took the exam to take the exam, she entered the dream of the examiner to ask for her lover to pass.

Sometimes female ghosts are described as gentle and likable people like in the story of Ma Dong Xuan, Old Ma, Mr. Dang Tran Thuong, sometimes depicted as sly, unique people like Nhi Khanh, Dao Han Than.

III. CONCLUSION

The naming, shape, language, and actions of the female ghost are meaningful in both thought and structure. First of all, ideologically, it shows the concept of the existence of witches in the world. In Vietnamese legends, ghosts exist in two identities, two completely opposite states. Between these two states is interchangeable. In terms of background, witches can be beautiful women (mostly young girls) on earth but due to an unfortunate fate must die early. When they became ghosts, those unfortunate women still had not finished their predestined relationships with the world, so they returned to disturb them. Because they are beautiful girls in the world, so the witches have names, shapes, and gestures that are not different from humans. On the other

hand, the witches, because of their unhappiness in the world, come back often to find a way to relieve their unhappiness. Therefore, the witch has an abnormal form and state of existence; words, unusual behavior, sometimes evil. Secondly, in terms of structure, the difference in the way the female ghost character is depicted before and after her identity is revealed has the effect of making the plot unexpected, new, and the plot becomes flexible and lively.

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